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My Prayer

Being perplexed I say,
"Lord make it right.
Night is as day to thee,
Darkness is light.
I am afraid to touch
Things that involve so much.
My trembling hand may shake,
My skillful hand may break;
Thine can make no mistake."

Being in doubt I say,
"Lord make it plain!
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to Thee.
Lord, make it clear to me.

—SELECTED.

God is Our Great Helper.

Man is a being of wants. He is constantly wasting away. He has been compared with the grass of the field that in the morning grows and flourishes, but in the evening is cut down and withers. This wasting away, this constant dying condition of man is made known to him by his wants. These wants stand as a medium between life and death. If it is supplied, life is preserved, if not death is the only alternative. Since God has made man a creature of wants and appetites it was also necessary to surround him with the essentials requisite to satisfy them. Has He done so? He has. The atmosphere we breathe, the food we eat, the water we drink, and the raiment we wear—all these and numerous other blessings he has conferred upon us. We live, we move, we have our being, but from whence? From Him who is omnipotent and omniscient.

Man would not be perfect, however, with physical wants and physical gratifications only. He would be a being with no view either for God or for himself. We only become true men and true women through Jesus of Nazareth for "in him ye are complete." Hence, in order to be what God has designed us to be, He has implanted, besides a mere physical nature, a spiritual nature. We not only hunger for bread to sustain our bodies, but also for the bread of heaven. We not only thirst for the waters that flow from the springs of the earth, but also the waters of life that flow from the throne of Jehovah. We do not only desire to be clothed with the garments of wool and cotton, but we also desire to be clothed with the mantle of charity, and to have our feet shod with the preparation of the gospel of peace, that in eternity we may wear a crown incorruptible that fadeth not away. Has God made it possible for us to satisfy these desires? He has. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." "Come unto me all ye that labor and are heavy laden and I will give you rest." Behold what manner of love the father has bestowed upon us, that we should be called the sons of God."

Paul traces his help to God. "Having therefore obtained help of God, I continued unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

He was acquainted with the malice of the Jews and their determination to take his life. He had been rescued by Lysias, and had made every effort in his own power to save his life and finally he found mortal man too weak to depend upon his own strength and henceforth traces his help to God. It was certainly not by any power that he had that his life was saved, but by the interposition of the all-powerful hand of God. We, too, can trace all our help to God, for "he is the giver of all good and perfect gifts," "the author and finisher of our faith." Although we may not be prostrated to the ground by lightning from heaven, and hear Christ speaking in tones of thunder, but we can trace our consciousness of his help to us by the "still, small voice" which can be heard not only in the night air, but also in the midst of the loudest thunderings. C.

A Remarkable Missionary

There is a remarkable man working for Christ about 250 miles from Pretoria, in Africa. Sixteen years ago he went to Natal, seeking employment. There he met the Rev. Mr. Allison, who took him into his schools and instructed him in Christian truth. After his conversion he felt a call to return to his home and friends, in their darkness and tell them what great things the Lord had done for him, and started on foot a journey of over 600 miles to carry the Gospel to his tribe and people. His chief forbade his preaching, but for more than four years he taught from house to house, reading and expounding the scriptures, and was greatly blessed. After the death of the chief, Samuel obtained permission to hold public services and open a school. A building was erected which would hold 600 persons, a school established, and the work prospered. Churches were afterward built in two other places and two good men sent away for two years' study. After their return they took up the work, great good was done, and many turned to the Lord. Rev. Mr. Watkins, of Pretoria, invited Samuel to visit him, and describes him as a very little man with the courage of the Apostle Paul, and tenderness of the Apostle John. He told his story all unconscious of the sublime heroism it contained. He had labored nine years in the dark wilds of Africa, unknown, unpaid, unvisited, unrecognized by any church.—Ex.

Tested Religion.

Napoleon Bonaparte once granted an interview to a Frenchman, who declared that he had invented a cuirass which was bullet-proof. The Emperor listened to his explanations and examined the breast-plate. He then called for a loaded pistol and commanded his visitor to stand at the other end of the room wearing the invulnerable armor. But the test was very promptly declined. The Christian panoply has been often tested.—Ex.

The Religious World.

The Rev. Dr. Cunningham Geike is going to Egypt and Palestine, and will write a series of 20 letters on the manners and customs of those countries.

Bishop Fabre, of Montreal, has just issued a circular to the clergy of his diocese calling attention to the dangers which menace their flocks from attending immoral plays and holding private theatricals.

During the past year three hundred conversions were reported among the Cherokee Indians, who now have over 2,000 Baptists among them. In the whole Indian Territory there are about 6,000 Baptists.

The Protestants of St. Gall, Switzerland, have lately celebrated the 400th anniversary of the birth of the Reformer of their canton, James de Watt. A mural tablet was attached to the house in which he was born, lived and died.

According to the official Year Book of the Church of England, and the last census, the number of clergymen in London, of the Established Church, not reckoning what might have been returned as teachers, was 1,961; the number of dissenting ministers was 788, and of Roman Catholic priests, 346.

At Kioto, Japan, a large Buddhist temple is being erected, the timber and pillars of which are put in place by ropes of human hair. The hair having been offered by worshippers of the God in whose honor it is built, is cut off by the priests who twist it into church ropes. Devotees have in their ardor cut and hauled a great deal of the timber, giving their labor as a free-will offering.

A meeting of the Norwegian, Norwegian Danish, Norwegian Augustana, and Hangean Synods was opened in Chicago, Jan. 28th and closed Feb. 7th. The object of the meeting was to promote more unity of faith and cooperation in church work. This is the third meeting of these Synods for the same purpose of late years, and while it is not expected that they will unite organically at present, they think they are moving in the right direction. The sessions of this meeting were largely attended both by delegates and members of the Chicago churches.

In the single province of Hanover, Prussia, there are about 150 evangelical parishes without a pastor. The income of pastors in Hanover is probably about the average paid in Germany. The so-called first-class positions number 19, and the pay is 1,500 marks (four marks one dollar); 95 positions are classified as second-class, and pay from 1,500 to 1,800 marks; 84 as third-class with an income of 1,800 to 2,100 marks, having the highest class with an income of 54,000 marks. After a service of twenty years, a pastor receives 3,000 marks as salary, and in case the regular salary is less, the county pays what is lacking.

Thus far out of the 620 places in Palestine west of the Jordan mentioned in the Bible, 420 have been identified, 132 of which identifications were made by the Palestine Exploration Fund.

A new church has been organized in the western part of Salt Lake City, Utah, under the name of the Westminster Presbyterian church. It starts with a membership of thirty-two, the majority of whom were received by letter from the Plymouth Congregational church, located in the same quarter, but recently disbanded.

A revival meeting has just closed in Maryville College, Maryville, Tenn., having lasted twenty-eight days. Rev. Nathan Bachman, was present, and preached every evening for three weeks. The work was blessed of God, and fifty three persons professed faith in Christ. Of the two hundred and fifty students present, nearly all are professors of religion.

Sequel to "Too Much Latitude."

The matter is finally decided and brother I. M. Gibson is locked out. On the 14th of February, the Attar Creek church met and I. M. Gibson's nonconformity question was reconsidered. He was expelled once without his request or consent, and was reclaimed through the instrumentality of a committee of elders; then on the 14th of last month, he was tried again, convicted and expelled from the Annual Meeting kingdom. Bro. Gibson offered to remain with the German Baptist church on the following conditions, which he had written, and presented to the church for consideration, to wit:

"Will this church stop visiting members for not conforming to the order in dress and wearing the hair; also, not require sisters to wear caps, and leave them their choice as to what they shall wear for a head covering? In short, will members be given their choice as to what they shall wear, and how they shall wear it, except things forbidden by the Gospel? Will it preach more Christ and less dress? If the church will comply with the above requests, I will agree to remain with the German Baptist church. Signed,
I. M. GIBSON."

"Orally, I wish to add that as I have been called to the ministry by the Brethren Church, that if this church refuses that paper, it must expel me this day, or to-morrow I will preach in the name of the German Baptist church. If she fellowships me, she shall recognize my work."

Brother Gibson, having read his request and made his speech, he was asked to withdraw until a consultation was held. Several went out with him and said to him while outside, that they could not vote on that question, that there was too much Gibson about them to vote in favor of church rules against the Gospel. The verdict of the judges was, "Expelled," and that without a single charge of having done any

thing more or less than refuse to conform to the order of the church, just what he was expelled for last summer, and which the committee of elders, who reconsidered his case, decided was not a legal expulsion, on the ground that the charge against him was not legally gotten up.

Thus ended the career of I. M. Gibson in the German Baptist church, on the 14th day of February, A. D. 1885. On the 25th of the same month, brother Gibson was ordained an elder in the Brethren Church, by Elders J. H. Swihart and D. B. Gibson, and now takes sole charge of the church at Girard, Ill.

J. H. S.

Miami Valley Items.

Our meetings at Winchester closed suddenly on Saturday evening, the 7th inst. The strain of continual service, exposure and loss of rest was too great for my physical strength, and so I had to quit when our meetings were getting well under way, and the prospect of success brightening. We closed with ten accessions.

We were very much disappointed in not seeing some of the ministering brethren of our adjoining congregation of Bear Creek present. I am afraid we are getting too much afraid of a little storm and cold to be successful soldiers of the cross. Brethren, your aid was needed greatly here. With your presence and a little more enthusiasm, we might have had an old-fashioned revival.

On Friday evening, March 27, I will deliver my first lecture on "Europe" in the Brethren Church at Farmersville. Admission, free.

Next Monday I leave for West Manchester to fill my regular appointments.

I extend my hand to brother Jacobs and the brethren and sisters of the Homer congregation, more especially to those who so recently united with the church; many of whom are old friends. Set your mark high, brethren. "Excelsior—upward and onward." May that be your motto. May God bless you with untiring zeal.

In giving a report of the meetings, why do the correspondents not mention the number to be baptized? If they are many we need to know it to give us encouragement. If only few, then we should know lest we deceive ourselves by overestimating. If it is not worth knowing, or you are ashamed of the number, then it would be better if the matter was not noticed at all.

The number of accessions reported this winter seems to me unprecedented in the history of the church. Would not some one who has the time and a complete file of the EVANGELIST on hand, take the trouble to ascertain the number and report the result.

EDWARD MASON.

Love is better than spectacles to make everything seem great.